

**A
SUPPLEMENT
TO
THE CATALOGUE OF THE PERSIAN AND ARABIC
MANUSCRIPTS
OF
B. J. INSTITUTE MUSEUM

PART III**

Compiled and Edited

by

Dr. M. G. Qureshi
Head, Persian Department,
H. K. Arts College,
AHMEDABAD-9.

PUBLISHER

B. J. INSTITUTE OF LEARNING AND RESEARCH
R. C. ROAD.
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Dr. Pravinchandra C. Parikh
Director

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PUBLISHER'S NOTE

The collection of Gujarat Vidya Sabha and B. J. Institute Museum, Ahmedabad, is rich in manuscripts in different languages, such as Sanskrit, Prakrit, Gujarati, Hindi, Marathi and Arabic-Persian. From this collection 3,000 Sanskrit MSS and 300 Arabic-Persian MSS have been catalogued in Descriptive Catalogue of Sanskrit Manuscripts, Parts I and II and Descriptive Catalogue of Arabic-Persian Manuscripts, Parts I and II respectively published by Gujarat Vidya Sabha in 1964.

The Ministry of Education, Department of Culture, Government of India has approved grant-in-aid for our project of preparing and publishing the catalogues of about 3,000 Sanskrit-Prakrit MSS and 3,000 Gujarati, Hindi, Marathi etc. MSS. Accordingly, we have published the Descriptive Catalogue of Sanskrit and Prakrit MSS Part III and the Descriptive Catalogue of Gujarati, Hindi and Marathi MSS Part I.

I have pleasure in publishing this Supplement to the catalogue of the Persian and Arabic Manuscripts of B. J. Institute Museum, as part III.

I am grateful to Prof. Waris Husain Alawi for donating these valuable Persian and Arabic manuscripts to our Institute.

I am Sincerely thankful to Ministry of Education, Department of Culture, Government of India for their grant-in-aid for this project.

I also thank Dr. Mohammad Zubair Qureshi for accepting and undertaking to prepare this supplement.

Ahmedabad
September 1, 1989

P. C. Parikh
Director,
B. J. Institute

FOREWORD

Few persons realise how easy it is to be accidently in possession of the ancestral treasure of manuscripts and how difficult and expensive it is to maintain and preserve them with the lack of interest, funds, space in the shrinking carpet area of the residence and pressure on the shelves. A gentleman of the noble descent is mistakenly inclined to think that polite refusal to grant access to the boastful possession of his neglected collection, to an occasional scholar enhances his prestige. In fact he remembers his collection only when some one approaches him with a request to do him a favour of showing him his collection. One of the baseless apprehensions, that haunts his mind is the fear that on consulting the manuscripts, the scholar may hit upon and divulge family secrets detrimental to the litigation with his kiths and kins. But termite, insects and weather have unrestricted access to the mercilessly bundled manuscripts which are ultimately consigned to river like the holy ashes of the dead. Consequently the manuscripts perish and a scholar, really capable of perusing Persian and Arabic manuscripts, who is rarer now a days than a rare manuscript, remains a helpless spectator of this tragic situation. As a result vital missing links in the fields of history, religion, culture and intellectual achievements of a nation, are lost beyond retrieval.

But Waris Alawi, my professor and a renowned Urdu critic, has boldly called a halt to it.

Among many collections of Persian and Arabic manuscripts known to be in possession of individual families, there was one inherited, collected and preserved by Saiyed Husaini pir, Professor Alawi's father, who himself was a noted research scholar and contributed a very important biography of the famous Saint Shah Wajihuddin Alawi, to whose holy lineage he belonged. After his father's death Prof. Alawi inherited this rich legacy. But he soon realised that under the circumstances no family can look after much less preserve the old manuscripts for a long time. Hence he talked to me and on my suggestion he readily agreed to donate the collections to B. J. Institute of Learning and Research, Ahmedabad.

B. J. Institute, Ahmedabad, is a fifty year old Institute with which stalwarts like late Dr. C. R. Naik and late Maulana Saiyed Abu Zafar Nadvi were associated. Mr. Chinubhai Sheth an outstanding industrialist of Ahmedabad and the President of B. J. I., has always been an ardent supporter of scholarship in Persian, Arabic and Sanskrit. Earlier, B. J. I., had published a catalogue of Persian & Arabic manuscripts in its possession which was compiled by late Dr. C. R. Naik. A research magazine "SĀMĪPYA" is also brought out by it in Gujarati. It has a good collection of medieval coins and Persian documents.

Manuscripts assume importance under various contexts. A discerning scholar needs no initiation into the significance of a manuscript.

That a large number of these manuscripts once belonged to and formed the part of the library of Shah Wajihuddin Alawi is sufficient under the present circumstances to emphasise their importance.

However attention is drawn to the manuscripts nos. 343, 353, 359, 360. and 373, the Xerox of one page of each of them is reproduced at the end. MS 343 is a Qasida by Rajan b. Qutub of Champaner. Nothing is known about this Arabic poet. But he must have flourished when Champaran was at the peak of its glory before Ahmedabad overshadowed it.

MS 353—very few works dedicated to Mahmud Begda are traceable. Since this work on prosody is dedicated to the said king, it is presumed that the author probably lived in Ahmedabad where it must have been composed.

MS 359—It is a page from Shah Wajihuddin's commentary on ZARIRI which belonged to him. His autograph is preserved in it which he composed at the age of 15.

MS 360 & 373—In both these manuscripts a specimen of Shah Wajihuddin Alawi's hand-writing is traceable.

We are indebted to Sahebzada Shaukat ali Khan, the Director, Arabic & Persian Research Institute, Tonk, Rajasthan, for a page and a brief note on it from a manuscript there. It was sent from Mecca by the leading scholars for Shah Wajihuddin. The necessary Arabic sentence has been underlined in the plate. This is how the note reads.

“A rare super commentary on Nuzhat al Nazar of Shihābuddin Abu Jaze Ahmad b. ali b. M. al Asqalāni (825 = 1449) by Wajih-al din Ahmad b. Nasrullah al Alawi al Gujarati (998 = 1588) containing various important notes by the commentator Maulana Wajihuddin Gujarati, in whose possession it was, in his own handwriting on the margin.”

In the end I am thankful to Prof. Waris Alawi, who has been my kind and loving teacher, for donating the collection of his father's manuscripts to the B. J. Institute. By his action. he has shown the path to many other families who are in possession of likewise ancestral treasures. It is hoped that they will follow his example and leave

their treasure, to any reputed Institution on a condition to start a Persian and Arabic research centre in the city.

I am also grateful to B. J. Insitute for granting me a rare opportunity such as this, to compile a catalogue.

With publication of this catalogue one of the major conditions laid down by Prof. Alawi for donating his collection, is fulfilled.

It is, according to the wish of Prof. Alawi, Christianed "Saiyed Husaim Pir collection." It is presumed that the second part of this catalogue consisting of the remaining manuscripts of the said collection, will also soon see the light of the day.

Mohammad Zubair Qureshi
Head of Persian Department
H. K. Arts College,
Ahmedabad, 1989

بحبيب بن عيسى رضي الله عنهما رسول الله صلى الله عليه وآله وسلم
 والكي لم يزل في الجمل والمخيم وهو قطع وفي رواية نجد
 وفي رواية أخرى في رواية الجند بالمخيم وفي رواية الأبدال
 بكوكاه وفي رواية بسم الله الرحمن الرحيم هو قطع وهذا
 حسن معاد أبو ذؤيب في رواية فابن ماجه والنسائي ومعي
 قطع قيل النبوة وكذا الجند بالمخيم والادل نتيجة لذي
 سلمة النووي وادله في مسائل الشريعة في القاموس
 الذي أمر من أعلام القادر إجماعاً على بصيرة قبل الأئمة
 ذكره في الصفات الذاتية وأمه هذا من محمد بن أبي
 لا شك في ذلك والكبرياء وأمه هذا من محمد بن أبي
 الله على سيدنا محمد الذي أرسله إلى الناس كافة بشيراً ونذيراً
 وعلى الجند وحبوبه وسلم تسليماً كثيراً هذا الذي فعله من
 ذكره الصلي على رسول الله عليه وسلم بعد الجند هو
 الطاء كذا في قال النووي وقال أيضاً وروينا بأسناد الصحيح
 المشهور من رسالة الشافعي عن ابن أبي عمير عن ابن أبي عمير

[illegible]

تتمتعون بخصائصه ثم إذا كنتم في ذم عيني عند السلطان من أسلطان
بين السلطان وبين السلطان من السلطان أفوق مني بأشرف الناس
فأصر لدينا والدين أو الفتح بمجود شاه السلطان بصره
رأيتهم في أيام حليتنا وقتهم وشيد امركان دولته وما بنا أيام
سلطنته ما دام بلح النواظر وجه الاجابة فيسير النواظر والمأمول
من المخلدان وخلص الاخوان ان يسروا ما طمحي به العالم
يصلحوا انزلت فبر اندم لاي قليل البصاعة وقد جيل الصناعة
شبه

343
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359

بسم الله الرحمن الرحيم
بانت سلم فانت لوعيني وجرا
عيناك لعين ان قبل اكفها
وكما قبلي ان منين اذ بعثت
فاني اجزا لبيت مع الكاثراب ما بسط
وعل صبري فادوي الحى ووزني
فنتا لكونها لى نجا وبنى

373
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Serial No. & Subject	Manu- script No.	Title of Work	Name of Author	Name of Comme- ntator	Material	Script	Size in cms.
1	2	3	4	5	6	7	8
301	224	Qur'ān Sharif	—	—	P	Nsk. A.	10.5 x 16.6
302	225	Qur'ān sharif			P	Nsk. A.	12.5 x 18
303	226	Risāl-i-Ayāt-i- Nāsikh-o-Mansūkh	—	—	P	Nsk. A.	12 x 18
304	227	—	—		P	Nsk. P.	12 x 14
305 a	228	—	—		P	Nsk. A.	15 x 22
305 b	228	Risala fi Mārefat-i Marsum Al Khaṭṭ	—		P	Nsk. A.	15 x 22
305 c	228	Sharḥ-i-Dibjat Al Ijaz	—		P	Nsk. A.	15 x 22
306	229	Zeenat Al Qāri	—		P	Nsk. P.	12 x 17

No. of folios	Line per page	Letters per line	Extent	Condition and age	Additional Particulars
9	10	11	12	13	14
2-5	15	31	C.	G. L.F.	First two folios are elegantly decorated with coloured and golden, floral designs. The heading of the SURAT and border are golden. Every $\frac{1}{4}$ part of the PĀRĀ is indicated by a WAŚLI of different type and colours. Aṡat and Sajdā are also indicated by a different WAŚLI. There are 103 WAŚLI in it, including 9 Waśl of Avāt-i-Sajda.
28	7	17	Inc.	G. L.F.	Beautifully transcribed Qur'ān; in the title of each SURA it is clarified whether it has NASIKH, MANSUKH, both or any one of them.
6	13	22	Inc.	Dm. 965 A.H.	It covers all the aspects of the problem of NĀSIKH; MANSUKH; four kinds of NASIKH; the difference of opinion amongst the ULAMA about NĀSIKH; the number and names of SUWAR which have NASIKH MANSUKH; the SUWAR which have neither of the two; the SUWAR which have only NASIKH; and every other minute detail about this problem. It has been in the possession of Abdullah s/o Mohd Siddiq of Ahmadabad who was the preacher. Only one folio in the beginning is missing.
29	19	32	Inc.	Dm.	A few SURA of the last PARA of QUR'ĀN are commented upon in Persian, within beautifully decorated JADWAL.
9	19	38	C.	G. L.F.	AHKĀM-I-TANWIN, IDGHAM HURUF-I-HALQ, TAFKHM etc are dealt with.
a-10	19	38	C.	G. L.F.	Figure, on folio 6.
11-18	19	38	C.	G. L.F.	Dedicated to Sultan Abu al Muzaffar Hasan Beg, it ends with the explanation of initial HAMD NĀ'AT, without coming to the point, i.e. the subject proposed to, be dealt with. All these three mss were in possession of Malck Saiyed Sirāj the s/o Saiyed Ahmed.
?	7	19	C.	G. C. 11th	The author has versified the introductory portion and then goes on to explain various rules connected with the art of recital of Qur'ān.

1	2	3	4	5	6	7	8
Qirat 307	230	—	—		P	Nsk. A.	13 x 20.5
308 a	231	—	'Imād Al din Al Sharif Al Qārī Al Ustarbādi		P	Nsk. P.	11 x 18
308 b	231	Majmu 'Al Qaw'ād	Imam s/o Aḥmad		P	Nsk. P.	11 x 28
309	232	Istikhrāj-i- Shāṭibiyāh	—		P	Nsk. P.	11 x 19.5
310	233	Lubāb Al Akhbār	—		P	Nst. P.	11.5 x 23.5
311	234	—	—		P	Nsk. A.	14.5 x 21
312	235	Arba'in-i-Nuwāw	—		P	Nsk. A.	14 x 23.5
313	236	Al Tawassul	Mohammad b. Tāhir of Pātan		P	Nsk. A.	12 x 21

9	10	11	12	13	14
23	19	27	Inc.	G. L.F. C. 10th	Versified Arabic, text is written in red ink while its commmentary in Arabic is in the black ink. It deals with the art of recital of Qur'ān.
28	12	17	C.	G.	It is written at the behest of and dedicated to shāh Quli Sultan of Khurāsān. It deals with the importance of reciting Qur'ān, and MAKHĀRIJ, TANWIN, MADDĀT etc, and differences of QURRĀ. It consists of 12 FUṢUL and a Khatima. It belongs to Saiyed SIRAJ b. Saiyed Ahmad.
10	12	17	C.	G.	It is transcribed in the margin of 'IMĀD AL DIN QĀRI'S work upto folio 11 and mostly deals with 15 types of MADDĀT.
9	11	23	C.	G. 1079 A.H.	Rules of TANWIN, WAQF, MAKHĀRIJ etc are dealt with. It belongs it Saiyed SIRĀJ b. Saiyed Aḥmad.
56	14	21	Inc.	G., L.F. C. 11th	The title of the book is lubāb a akhbār in the beginning while it is Lubāb of Akhyār, at the end. The unknown translator selected the said work for translations into Persian. It consists of forty chapters each containing ten Ḥadith on various topics such as importance of knowledge & scholars, archery, friday, other prayers, repentance, marriage, adultery, wine etc.
r	13	32	Inc.	Dm. C. 11th	It deals with HAYD., Tayammum, Salāt, Qibla, mosque turning towards Qiblā etc.
67	5	16	C.	G.	Though the Ḥadith, promising reward for he who collects forty Ḥadith is he says, D.A'IF, but could be relied upon in FADĀ'IL-1-Ā'MAL. He gives a long list of MUḤADITHIN, who precede him in respect of ARBA'IN, any specific topic such as Jihad, ZUHD etc. on His work comprises all these topics, Persian translation is given between the lines.
?	19	34	Inc.	Bdm. L.F. C. 10th	—

1	2	3	4	5	6	7	8
Fiqh 314	237	Sharḥ-i-Viqāyā	Malik Ahmed b. Pir Mohammed Al Farooqui		P	Nsk. A.	11 x 18.5
315	238	Fawā'd-i-Garibā	'Abd al Rasul b. Ābd al Samad b. Ābd al Raḥim		P	Nsk. A.	
316	2396	—	—		P	Nsk. A.	14 x 19.5
317	240	Hāshiya-i-Sharn- i-Viqāyā	—		P	Nsk. A.	15 x 22
318	241	—	—		P	Nsk. A.	16 x 22
319	242	—	—		P	Nsk. A.	16 x 22
320	243	—	—		P	Nsk. A.	15.5 x 24
321	244	'Umdat Al Islām	—		P	Nst. P.	12 x 22

9	10	11	12	13	14
?	17	20	Inc.	G. C. 11th	The author says that he had Jotted down some points by way of gloss on <u>viqāyā</u> , from <u>NIKĀH</u> to <u>KIFĀLĀ</u> ; at the time when he studied it in his youth. Afterwards he added a few more chapters. Then, it was shelved due to heavy odds against him to the extent that he apprehended that these pages might be destroyed or fall in the possession of undersiable persons. He again undertook the project when some students approached him to learn the book in question and finished its gloss. He complains of the trubulent times.
?	19	37	Inc.	Dm.	The author is a disciple of Shaykh 'Abd al vaḥid b. 'Abd al Gafur b. 'Abd al Raḥman, and deals with the usual chapters on <u>FIQH</u> like <u>Taḥārat</u> , <u>Janāiz</u> <u>IJĀRĀ</u> etc.
1-11	21	37	Inc.	L. F.	It is a gloss on some unknown work on <u>FIQH</u> . The text is in red ink, the commentary in black ink.
?	21	13	Inc.	Dm.	It contains chapters from <u>VIKALA</u> to <u>VASĀYA</u> .
?	19	16	Inc.	G. C. 11th	It deals with the following topics, <u>TAHARAT</u> , <u>TAYĀMMUM</u> , <u>HAYD</u> , <u>AZĀN</u> , <u>ṢĀLAT</u> etc. It is a <u>SHARH</u> of an unknown work on <u>FIQH</u> .
217	19	11	Inc.	G., L.F.	It is a <u>SHARH</u> of an unknown work on <u>FIQH</u> , and deals with the usual chapters such as Slaves etc and the <u>MASĀ'IL MUZĀRA'T</u> , <u>MORTGAGE</u> , <u>QAṢĀS</u> , <u>MASĀ'IL</u> connected with them
?	15	12	Inc.	?	Deals with <u>HAYD</u> , <u>AZĀN</u> , <u>ṢĀLAT</u> , <u>VITR</u> , <u>NAWĀFIL</u> , <u>ṢĀLAT AL KHAWF</u> , <u>ṢĀLAT AL MUSĀFIR</u> etc. on the margin Shah <u>VAJIH AL DIN 'ALAVI</u> has in his own hand noted his observatoins at vauious places.
?	17	9	C.	G.,L.F. C. 11th	It deals with <u>TAHĀRAT</u> , <u>ṢĀLĀT</u> , <u>HAJ</u> etc. quotes authentic works on <u>FIQH</u> and <u>AYĀT</u> and <u>AHĀDITH</u> concerned to corroborate his views.

1	2	3	4	5	P	7	8
Fiqu 322	245	—	—		P	Nst. P.	11.5 x 19
323	246	—	—		P	Nst. P.	14.6 x 24
324	247	Mushkilāt Al Fiqh	Aḥmed b. Hamid b. Shihāb entit- led Nizām		P	Nst. P.	14 x 24
325	248	Sharḥ-i-Maqāṣid	—		P	Nsk. A.	14.5 x 24
326	249	—	—		P	Nsk. A.	12 x 16
327	250	Isāgoji	Athir Al Din Al Abhari		P	Nsk. A.	12 x 17.5
328	251	Sharḥ-i Dabeṭa al Tahzīb	‘Imād al din al Tārimi		P	Nsk. A.	13.5 x 22
329	252	—	—		P	Nst. P.	15 x 23
330	253	Asās Al ‘Uium-i- Shaykh Malaki	Hakim İbu-i-İmād		P	Nst. P.	13 x 23

9	10	11	12	13	12
209	12	10	Inc.	Dm. C. 11th	The author quotes a good number of authentic works on FIQH, and deals with the usual topics. He quotes Qur'ānic Ayāts too, as a source of deduction or inference of certain law.
?	15	12	Inc.	G. L.F. C. 11th	It deals with SALĀT, NIKĀH, MEHR, RAQIQ, TALĀQ, SA'UM, I'ITEKĀF, HAJJ etc, and notes in detail the MASĀ'IL connected with these chapters.
18	11	31	C.	Dm. 1257A. H.	Copied in 1257 AH/1841 A.D. by Aḥmad S/o Saiyed 'Ābid. it consists of six chapters. The author frames difficult questions related with SALĀT, NIKĀH, TAHAYYUL, MIRĀTH, MAWLUD and QARABIYAT and offers legal solutions to the puzzling questions.
184	21	11	Inc.	Dm. C. 12th	The author discusses the Being of God, His AF'ĀL, SIFĀT and ASMĀ' etc.
68	5	4	Inc.	Dm. C. 11th	It deals with RU'YATULLĀH, IRSALUR RUSUL, MIRACLES etc.
47	11	6	C.	G.	It is on logic. The text ends on folio 11 from where the commentary begins. It is copied by RAḤMATAL ALLAH. It belongs to 'ABDĀL RAḤMAN b. Moḥammad b. UMAR b. Aḥmad.
?	19	10	C.	G L.F. 960, A.H. A. 1552	It is a commentary upon Dawānī's (?) work, copied in 960 A/, 1552 A.D. soon after the commentators' death, by MĀHMUD b. MAVDUD b. SHIHĀB b. MĀHMUD b. AL, SHER AI SIDDĪQI. It has been in the possession of Abu Tālib b. YASIN AL Quṭbī al Riḍvi, a descendent of Qutb%Alam of Vatvā, Aḥmedabad.
?	17	13	Inc.	Dm.	It is incomplete but very important dictionary containing meanings of unusual words.
64	21	12	C.	G., L.F.	It is a complete dictionary of the holy Qur'ān in which words are arranged alphabetically, so that the location of the word does not necessitate knowledge of its root as in Arabic.

1	2	3	4	5	6	7	8
331	254	Mathnaw-i-Rumi Vol. III	Maulana Rum		P	Nst. P.	12.5 x 2.3
332	255	Ehya al 'Ulum	Al Ghazzālī		P	Nst. P.	11 x 20
333	256	Sharh-i-Jame Jahan Numa	Muhammad 'izz al din Maghribi		P	Nst. P.	15 x 25
334	257	—	—		P	Nst. P.	14 x 24
335	258	—	—		P	Nst. P.	14.5 x 22
336	259	—	—		P	Nst. P.	14 x 29.5
337	260	Risala-i-Ashgāl-i- Shaṭṭar	—		P	Nst. P.	15 x 27
338	261	Jawāhar-i-Khamsa	Muḥammad Ghauth of Gwalior		P	Nst. P.	17.5 x 25

9	10	11	12	13	14
163	17	24	C.	G. A.H. 1155/1742	It is profusely elucidated by quotations from ABD AL LATIF, NA'IM, NUR AL ALLAH and ABD AL FATTĀH, in the margin.
121	15	22	Inc.	G.L.F.	A well-known work, translated into Persian.
19	15	22	Inc.	L. F.	The stages of descendance like AHADIYAT, WAHDANIYAT, TA'AYYUNAT etc. are explained.
71	19	21	Inc.	G.	After Hamd, Nā't and Manqabat of the first four caliphs, the author deals with the initiation of a SALIK, his MAQĀMAT, exhortation to him, WAHDAT, TAJRID, TARIQAT. purification of heart, love etc. Every chapter is interspersed with verses RUBĀIS & QATA'ĀT and stories.
59	15	24	Inc.	Dm. L. F.	It deals with various ASHGAL & ADKĀR, as practised in the Chistiya order. It also deals with (folio 34) 41 ASMĀ-I- 'ĀZAM, mystical significance of HURUF-I- TAHAJJI, etc.
15	15	23	Inc.	G., L F.	In the beginning, the author comments upon the work of another unknown author. Then goes on to elucidate his own views of Tanazzulāte-i-Khamsa, the subject-matter, elementary knowledge, and the problems of mysticism the existence of God, AHADYIAT, HUWIYAT GHEBAT etc.
10	19	29	Inc.	Dm. L.F.	It deals with the ASHGHĀL practised by Shaṭṭāri fraternity of Sūfis.
86	10	28	C.	Bdm, L.F.	The author composed this work at the age of 22 and presented to his spiritual guide Haji Hazur, who approved it. Then he came to Gujarat where this work was acclaimed but at the instance of some of his Gujarati disciples, who sought further clarification in respect SAMĀ. he re-arranged some chapters in 956 A.H./1549 A.D. when he was 50. He instructs that earlier mss, if any, may be re-arranged accordingly.

1	2	3	4	5	6	7	8
Mysticism 339	262	Risālat-i-Dāwat	Mahmud b Ahmed al Husayni al Kaniuri al Nishapuri		P	Nst. P.	17.5 x 27
340	263	Asrar Ai Allah?	Shah 'Ali Jiv Gām Dhani of Ahmeda- bad		P	Nst. P.	12 x 19
341	264	Sharh-i-Qaṣida- i-Burdā	Busayri		P	Ast. P.	11 x 16
342	265	—	—		P	Nsk. A.	15 x 22
343	266	QAS/DA	Rajan b. Qutub of Champaner		P	Nst. A.	12 x 19
344	267	Dalil Al Hayrān LA Māwātin al Aman	Badr Al Din Al Dimyāṭi the Egyptian		P	Nsk. A.	13 x 19
345	268	Sharh-i-Qaṣida- i-Watariya	—		P	Nsk./ Nst. P.	16.5 x 27.5

9	10	11	12	13	14
19	12	30	C.	G. 1092 A.H.	It consists of a MUQADDAMA and four chapters. In the first chapter the author lays down the conditions for those who intend to practise; in the second chapter, he deals with the requirements and the order recital; in the third chapter analysis the Qir'at itself and in the fourth chapter with invocations for fulfilling desires etc. It is copied by Abd at Rahim, the author's great grandson, in 1092 AH in the Madrasa of Hadrat Muhhammad Ghauth, at Gwalior.
17	31	22	Inc.	G., L.F. C. 10th A.H.	Gujari composition of SHAH 'ALI, entitled ASRAR AL 'LLAH are well known.
19	53	33	Inc.	Dm. L.F.	—
19	81	36	Inc.	G., L.F.	The author has compiled this books on topics such as poverty wealth, joy after sorrow, strange and queer traditions of ARABS of JAHILIYA, gifts, patience at the time of heavy odds, NAGHZ on various cities as Samargand, HALAB etc, and quotes prophet and couplets and verses of the noted Arab poets
11	13	25	C.	G. C. 10th	It is an excellant Qasida in Arabic, didactic in nature, written by a Gujarati poet. It is copied on 17 of R A. 1093 AH. It contains 112 verses. It bears the seal of Mohammad Abu Bak, a great scholar of Gujarat who flourished in the 12th cen. A.H.
7	14-24	13	C.	G. C. 10th	In each of the MISRA' of this Qasida the poet invokes one of the ASMA-i-HUSNA and seeks divine succour in accordance with its attributes.
15	68	30	Inc.	Dm.	It is an excellent commentry and SHARH upon the NA'TIYA Qasida known as WATARIYA, transcribed & anthored by AHMED the S/o 'ABID the S/o HAMID in 1241 AH at Ahmedabad the city to which he belongs. The text is Arabic, the commentary in Persian.

1	2	3	4	5	6	7	8
346	269	Nur Al Mārefat	Wali		P	Nst. P.	25 x 37
347	270	Bustan	Sāadi		P	Nst. P.	13 x 23
348	271	Diwan-i-Hāfz	Hafiz		P	Nst. P.	10 x 18
349	272	Takhmis-i-Qaṣida i-Būrdā	—		P	Nst. P.	10.5 x 17
350	273	Majmu 'at al Nu'ut	Mohammad Laṭif slo Mohd Ali the slo Muhammad of Bharucd		P	Nst. P.	12.5 x 22
351	274	Bustan-i-Khayal	Siraj		P	Nst. P.	13 x 24
352	275	Nurnama	Khalidi		P	Nst. P.	13.5 x 22.5
353	276	Al Jame' al Wafi Fi Ilmay al Ārud Wal Qawāfi	Hasan b Ne'mat al Allah b. Safi		P	Nst. P.	13.5 x 20.5

9	10	11	12	13	14
19	8	38	C.	G.	<p>It praises the Madrasa, Masjid, and Maulana Nur aṣṣ din aiddiqui, who established it and where Wali is said to have studied.</p> <p>It was first copied in Bharuch in 1270 AH./1853 A.D. by Qadi Nur al din Husayn S/o Qaḍi Saiyed Aḥmed Husayn.</p> <p>Then Husayni Pir Sabab, had it copied for himself in 1350 A.H.</p>
20	16	23	Inc.	Dm. L.F.	—
15	41	27	Inc.	G. L.F.	<p>It begins with a few QATA'AT. The copyist has given a caption of each QAT'A of his own volition, followed by ghazals beginning with DAL to MIM.</p>
10	75	14	C.	Dm. C. 10th	<p>SHAYKH SHAMS AL DĪN ABU ABDULLAH MOHAMMED AL DALLĀṢI AL MALĪKĪ, had written a TAKHMĪS of BURDA, in Arabic. The poet quotes those Arabic verses and has recorded its versified Persian translation beneath it.</p>
15	12	25	Inc.	Dm. L.F. 12th A.H	<p>The author, a resident of Bharuch, claims to be a descendent of Haḍrat Abu Bakr. He selected in in 1110 AH./1698 commendable NĀ'T from various Diwans and poets and compiled it. He has selected from Turabi, Ṣateḥ, Wali, Shams, Muslims, Sā'adi, Jami etc.</p>
13	40	17	C.	G.	<p>It is MATHNAVI consisting of 1160 verses. It was composed in 1160 A.H and the numerical strength of its title is also 1160.</p> <p>It is a love story.</p>
15	20	30	Inc.	G.D. C. 12th A.H.	<p>The poet deals with various paradise, four streams there which are mentioned in the Qurān and NUR-I-AḤMADI, etc.</p>
15	11	23	C.	G. C. 11th	<p>The author emphasises the importance of Arabic and prosody and complains that interest in this subject is declining, due to the adverse circumstances which always favour mean minded persons. It deals with UṢUL and DAWĀIR.</p> <p>It is dedicated to Mahmud Begda of Gajarat upon whom he showers rich encomiums.</p>

1	2	3	4	5	P	7	8
354	277	—	—		P	Nsk. A.	13 x 20
355	278	Al Durar	—		P	Nsk. A.	10 x 18
356	279	Al Kafi Fi Ilmy al Āruḍ Wal Qawāfi	Şadr al Din Muḥammed al Sāwi		P	Nsk. A.	24 x 13
357	280	Khazrajiya & Ḥājibīya	‘Abdullah		P	Nsk. A.	12 x 22
358	281	Al Haziziya	Mohammad b. Ali al Hazizi		P	Nsk. A.	13.5 x 23
359	282	Sharh-i-Dariri	Abu al Hasan Ali b. Muham- mad b. Ibrahim al Dariri		P	Nsk. A.	9 x 11.5
360	283	—	—		P	Nsk. A.	11 x 18
361	284	—	—		P	Nsk. A.	15 x 26.5
362	285	Shuruh al Awzān Sharh al Mizān	Wajih al Din Uthman b Husayn Al Adib		P	Nsk. A.	13.5 x 24

9	10	11	13	13	14
7	10	13	Inc.	G.L.F. C. 11th	It is a versification on the art of prosody.
7	16	16	Inc.	G., L.F. C. 11th	It is a versification on the art of prosody.
28	28	28	Inc.	G.	ŞADR AL DIN MUḤAMED AL SĀWĪ had versified a Qasida on Prosody and Qawāfi. According to the commentator, number of gloss have been written on it, but he thought it still needed more lucid elucidation; hence he appended explanatory notes in Arabic.
9	26	12	Inc.	Dm. C. 11th	There are two QAŞIDAS on prosody and Qawāfi. The first is called KHAZRAJIYA as it is versified by Abdullah al Khazraji; and the other is called Hājibiya. The latter is complete.
5	6	13	Inc.	Dm.	It is on prosody.
5	83	16	Inc.	Dm. L.F.	It is marginally profusely annotated. It belonged to Shah Wajih al din 'Alawi who probably transcribed it. He studied this manuscript as is evident from folios 93 & 30 which are unfortunately missing. He composed-it in 925 A.H. at the age of 15. On folio 9a Qaḍi Kamal al din is quoted. He was a renowned scholar of Gujarat who died in On folio 8 SHAMS b. IMAD is written.
15	1-10	30	Inc.	Dm. L.F. C. 10th	It is profusely annotated in the margin, mostly by Shah Wajih al din Alawi himself in his own hand. It is work on Arabic grammar.
15	64	22	Inc.	Dm.	It is a SHARH by an unknown SHĀREH upon an unknown work on Arabic grammar But each folio HADRAT-i-ALAWI has been profusely quoted. On folio 31a one Saiyed NASIR AL DIN '(may he live long)' is quoted.
26	8	26	C.	G., L.F.	It deals with verbs and their TAŞRIF.

1	2	3	4	5	6	7	8
363	286	Shairifi	—		P	Nst. P.	12 x 21
364	287	Panj Ganj	—		P	Nsk. P.	10 x 16.5
365	288	Qawānin Al Šarf	—		P	Nsk. P.	13 x 22.5
366	289	Khulāsāt Al Wajih	Aḥmed s/o Moḥammed Al Faruqi		P	Nsk. P.	18 x 27
367	290	—	—		P	Nsk. A.	14 x 19.5
368	291	Khulaṣāt Al Wajih	Ahmed b. Mohammad Al Farqui		P	Nsk. A.	15 x 22.5
369	292	—	—		P	Nsk. A.	13 x 22
370	293	Misbāh Al 'Alam or Malfuz-i-Kabiri	Saiyed 'Abd al Malek b. Saiyed Moḥ'd b. Bahā' al din 'Alawi		P	Nst. P.	18 x 27
371	294	Manāqīb-i-Moḥammed ghauth of Gwalior	Faḍl Al Allah b. Saiyed Budh b. Saiyed Qutub Al Din b. Saiyed Awḥad b. Saiyed Ahmad		P	Nst. P.	12 x 17.5

9	10	11	12	13	14
19	20	25	Inc.	G. L.F.	It is a Persian translation of the Arabic work sharifi on grammar.
13	17	16	Inc.	G. L.F.	It consists of five chapters, each comprising of five sections and hence called Panj Ganj. It has been in the possession of Saiyed Zahid b, Saiyed 'Alawi Wajih, who purchased it in 12 annas.
13	45	20	C.	G.	The author has written this book specially for his nephew ATĀ' AL ALLAH S/o. Mohd Zarif, for the beginners, generally in the form of questions and answers. It belongs to Saiyed SIRAJ AL DIN.
13	17	23	C.	G.	The author is a descendent of HADRAT-i-'ALAWI. Wajih al Din He deals with the biographical details of Shah 'Alawi, his teachers, his pupils, his works etc. etc.
7	13	11	Inc.	G.	It gives biographical details of HADRAT-i-'ALAWI, Wajih al Din
13	6	24	C.	G. 1084 A.H.	Second copy.
13	16	20	C.	G. C. 1065	The author is a disciple of HADRAT-i-'ALAWI. Wajih al Din He has given a biography of his master and quotes the IJĀZAT NĀMĀ too, at the end.
13	85	30	C.	G. 1065 A.H.	The author is a descendent of Shah Alawi, and traces his leneage biography of Shah Alawi, his wives, his sons, daughters and their matrimonial relation, achievements of each of his sons etc. It gives the full details of the Alawi family, how it migrated and settled in Gujarat.
9	80	18	C.	G. L.F.	The author is a descendent of Saiyed Ahmed KABIR and a disciple of HADRAT Mohāammad ghauth. He claims to be a constant companion of his master. The book is completed in 941 A.H./ i.e. during the life time of HADRAT Mohd ghauth, It consists of five Mnāqlb's i.e. chapters.

1	2	3	4	5	6	7	8
Seerat 372	295	—	Muhammad 'Uthmān entitled Mişri Khan		P	Nsk. A.	12.5 x 78.5
373	296	—	Qaḍi Ibn-i- 'Iyāḍ Yahşubi		P	Nsk. A.	15.15
374	297	—	—		P	Nsk. P.	12 x 18.5
375	298	(Khulāṣat Al Siyar ?)	—		P	Nsk. A.	17 x 12
376	299	—	—		P	Nsk. A.	13 x 22
377	300	—	—		P	Nst. P.	13 x 22.5

9	10	11	12	13	14
9	22	21	Inc.	G., L.F.	It deals with SEERAT, from prophets birth to his visit to Tāif.
21	1-3 & 46.52	3.6	Inc.	Dm. L.F.	It consists of four AQSĀM each comdrising of a few ABWĀB & sub-divided into FUSUL, dealing with the excellence, virtues and good qualities of the prophet Muḥammad. last few folios deal with the problem of ME'RĀJ, It is copied and annotated by Shah WaJih al din Aiawi himself as is evident from the first folio which contains NA'T in Arabic and the explanation of the abbriviation used, where he says "ALW" means he himself. See folio 47 & 47a.
10	10	24	Inc.	Dm. C. 11th	From 'AQIQĀ performed by 'Abd al Muṭṭalib to the prophet being taken care of by ḤALIMA. There are excerpts in Persian in the margin from 'Abdul Haq of Delhi.
13	13	25	Inc.	Dm. C. 7th	The author says he studied in 689 A.H./1290 AD in front of Kā'ba, under Muhib al din Abi Jā'far Ahmad b. Ābdu'llah b. Muḥammad b. Ābi Bakr al Tibri Al Makki al Shāfe'i. He deals with the prophet's lineage, birth, crusades, Haj, age, names, attributes, characters, miracles, wives, sons, daughters, uncles, aunts, servants, horses, and arms. But this incomplete manuscript contains only the first two chapters and his brief account.
19	43	24	Inc.	G. C. 11th	It is a detailed account of the ME'RAJ of the prophet MUHAMMED, how he accompanied the angel Gabrael, the wonders of the heaven that he saw, the preceding prophets whom he met and of SALĀT being made obligatory.
21	22	20	Inc.	G. C. 10th	The author has versified various aspects of the personality of the prophet Muhammad, as reported in the authentic works on SEERAT; for instance, his wits, his mandnars of speech, his seal of prophethood, his locks, his oldage etc. and quotes a few AHĀDITH under each title.

1	2	3	4	5	6	7	8
378	301	—	—		P	Nsk, Nst. A.P.	15.5 x 20.5
379	302	Khuṭubāt-i-Jumu'ā	—		P	Nsk. A.	11 x 21
380	303	Risalat Fi Faḍīlat Al Jumu'a	Saiyed Siraj al din b. Saiyed Ahmad		P	Nst. A.P.	10 x 17
381	304	Dalail Al Khayrat	Imam Jazari		P	Nsk. A.	12 x 17
382	305	Tambih Al Ghafilin	—		P	Nsk. A.	28 x 81.5
383	306	—	—		P	Nks. P.A.	12 x 21
384	307	—	—		P	Nks. P.A.	13 x 24.5
385	308	Awrad-o-A'diya	Abd al Raḥmān Chishti		P	Nst. P.	13 x 20

9	10	11	12	13	14
15	30-291	26	Inc.	G., F.L.	It deals with the holy names of the prophet, his death, his holy mosoleum and primarily with DARUD upon him and its excellence. The text, the DARUD is in Arabic in red ink, while ellucidation of each word follows in Persian.
12	35	20	Inc.	G. C. 12th	It is a collection of various khutaba.
13	17-30	20	Inc.	Dm. C. 11th	It deals with the excellence of JUMU'A, and AWRAD to be said and recited on that day, and quotes Munammad ghauth of Gwalior at the end.
9	120	13	Inc.	G.	It is a wel-known work of DARUD SHARIF.
17	124	37	Inc.	G. C. 11th	It deals with dreaded fears of Qayamat, duties and obligation of children in respect of parents, avarice, kindness for slaves, pursuit of knowledge, practising SUNNAH etc, which are likely to produce sobering effect upon those who are unmindful of God.
15	59	24	Inc.	G., L.F. C. 11th	The authors quotes an Ayat, explains its meaning, and narrates an appropriate story connected with a renowned sufi.
10	95	21	C.	G., L.F. C. 12th	It contains DARUD-1-Mustāgāth, the method of reciting Sura Fateha, other AD'īYA and prayers.
15	11	29	C.	Bdm, L.F.	In response to a letter from one Muḥammad Fādīl, the author explains the secret of ISME A'ZAM, the secret of AFLAK, and the secret of Namaz, as percieved by him through the favour of renowned chisti saints. In the end, he explains how various NAMES of Allah are recited and practised for spiritual purpose. It is copied on the 19th Dhil Hajj (year not given), by 'Abd al Qadir at Delhi at the instance of Shaykh Shayukh Miyan Amān al Allah Waiz Qadiri.

1	2	3	4	5	P	7	8
386	309	Hizb Al Bahr	—		P	Nst. P.	13 x 23.5
387	310	—	—		P	Nst. P.	11 x 18.5
388	311	Fātehā	Abdullah s/o Maulana Mohammed Siddiq		P	Nsk. P.	13 x 23.5
389	312	Risal-i-Tir Andāzi	Moahmmad Zahid s/o Ahmeds/o 'Abd Al Rahmaxi Rizwi Bukhaj		P	Nst. P.	14 x 23
390	313	—	—		P	Nst. P.	11 x 17
391	314	Falnama-i-Abjad	—		P	Nst. P.	13.5 x 23.5
392	315	—	—		P	Nst. P.	13 x 21
393	316	—	Mulla 'Abd al Ghafur b. Mulla Hasan mohammed of Ahmadpur		P	Nsk. P.A.	15 x 24

9	10	11	12	13	12
16	6	35	Inc.	Dm.	The author explains how to recite and what are the requirements to fulfil prior to its recitation. It is recited, he says, for the following purposes. For winning overfriends, overcome enemies speedy recovery, from illness safer journey, protection of ships, conquests of countries, payment of debts etc. only the first folio is missing.
13	1-82	18	Inc.	G. C. 12th	The author has quoted various DU'Ā to be recited at different hours of the time and after the prayers before WUZU etc.
12	4	17	C.	G. L.F. 1044A. H.	The author has explained a particular method of reciting FAEHA & IŞAL-1-THAWAB. It was composed in 1044 A.D. at Managrai, Saurashtra, Gujarat. The author could well be a son of Mohommad Şiddiq of Patan a renowned scholar of Gujarat in those days.
13	3	28	C.	G. L.F. 1079A.H.	It is an outograph copy on the art of archery by Mohammad Zahid, a descendent of HADRAT-1-Shah-i-'ĀLAM'.
17	7	30	Inc.	G. L.F. C. 11th	It deals with ILM-1-RAMAL. There are certain notations just as in musical notes, to elaborate a point.
13	14	24	C.	G. 1192A.H.	Ascribed to HADRAT 'ALI, this manuscript explains the implications of combination of various three letter of the Arabic Alphabet gained as a result of QUR'ĀH ANDAZI.
14	19	28	Inc.	G. C. 11th	The author explains how to take augury from Quar'ān, on the authority of Imam Ja'far and prophet DANIYAL and indicates the implications of various AYĀT from various SURA. On the first folio, a circle is given in which the definite purpose for which certain SURA are recited is also indicated.
25	9	41	C.	Dm. C. 12th	It did not rain for a long time. The author thought that the sins of people generally account for this. So he collected relevant Ayat & Ahādith, and ethical stories in Parsian and Arabic admonishing people to shun sins, so that it may rain.

1	2	3	4	5	6	7	8
Seerat 394	317	—	—		P	Nsk. P.	11 x 22
395	318	INSHA-I- MAHMUDI	SAIYED MAHMUD b. Saiyed BAHA AL DIN Husayni Shirazi of Bharuch		P	Nst. P.	12 x 23
396	319	MUNSHA'AT-I- BARHAMAN	CHANDRA BHAN BA- RHAMAN		P	Nst. P.	12 x 23
397	320	—	—		P	Nst. P.	15 x 24
378	321	—	—		P	Nsk. A.	13 x 19
399	322	MUKHTASAR- I-MAWLUD	JAZARI		P	Nsk. A.	11 x 17
400	323	MAWLUD	JAZARI, Mohammad b Mohammad b Mohammad		P	Nsk. A	14 x 23

9	10	11	12	13	14
19	7	30	Inc.	G., L.F.	A work on history appeared in Bagdad in the 11th century A.H. in Turkish language. It contained tables and JADĀWAL, just as in calender, determining the date of the occurrence of certain ancient historical incident right from the fall of Adam to 1060. It also dealt with the various incidents during the sway of different dynasties, their end, the number of the kings, who ruled etc. The author first translated it into Arabic and then Persian. It also deals with various calenders in vogue then.
15	8	11	Inc.	G. 1244 AH	The author learnt INSHA from MITHA MIYA SAHAB and in 1244 AH. Collected and compiled various letters written by MIR SAIYED MUHAMMED ALI S/O. Saiyed Ghulam MUHAMMED, addressed to different persons and authorities. It consists of four chapters but the first chapter dealing with applications is itself incomplete. It was in the possession of Saiyed miyan.
12	23	17	Inc.	Dm.	—
9	32	17	Inc.	G. (12th cent	It consists of 50 QAT'A written in various metres as indicated there. Only first QAT'A is incomplete. In the initial 13 QAT'A, Persian equivalent of Arabic words are versified. Then names of the sons of the prophet, of ASHARA MUBASHSHRA, of various months, stars etc. are versified. At the end it is noted Gazi al din Khan Bahadur Firoz Jung entered the fort of Ahmedabad on 2nd J. Thani, monday, 11th ghadi, the first year of coronation, i.e. 1115 AH.
21	14	31	Inc.	G.	It is SHARH of an unknown work on maths and contains last few chapters of what the author calls KHTIMA.
7	36	18	C.	G.	Biographical details of prophet Muhammad are given.
11	33	20	Ins.	G.	Biographical details of prophet Mohammad, his virtues, his miracles etc. are dealt with.

1	2	3	4	5	P	7	8
401	324	Mukhtaṣar-1-Mawlud	Jazri		P	Nsk. A.	11 x 17
402	325	Jame' Al Mu'jizāt	—		P	Nsk. A.	13.5 x 24
403	326	Risala-i-Ibdal-i-Adwiya	'Imad Al Din Maḥmud		P	Nsk. A.	13.5 x 22
404	327	Al Maqāmat al Zahbiyya Fil Ḥumma	Suyuṭi		P	Nsk. A.	13.5 x 22
405	328	—	—		P	Nsk. A.	15 x 23.5
406	329	Manāqib-i-'Ashara Mubashshra	Malik Siraj Al Din		P	Nsk. A.	13 x 23.5
407	330	Hayat Al Qulub Fi Ziyarat Al Maḥbub	Abd Al Haq (?)		P	Nst. P.	25 x 13
408	331	—	—		P	Nst. P.	10 x 20.5
409	332	—	—		P	Nst. P.	15 x 24

9	10	11	13	13	14
9	69	19	Inc.	G.	It deals in brief with the birth of the prophet. The author says that the prophet was born undisputedly on Monday in the month of R. Awwal, during the reign of 'NAWSHERAWAN, the just, and 579 years after Jasus was removed to heaven, or 999 years after Alexander the great conqueror.
15	11-49 133- 160	24	Inc.	G.L.F.	It deals with various miracles performed by prophet MUHAMMED.
17	27	50	Inc.	G.	It is on TIBB and deals with QAWANIN AL IBDAL AL ADWIYAH, and various diseases.
20	2	32	C.	G. C. 10th	The author has quoted various Hadith to prove, how fever, helps Mu'min, mitiget his sins and burden. The author explains the Ayat no. 71 of SURA n. 19.
21	2	30	C.	G. C. 10th	The author deals with TASHBIK AL AŞA-BE' that is interweaving of fringers in the mosque and qutoes various AHADITH.
13	32	23	C.	G. C. 11th	It deals with the commendable qualities of the ten companions of the prophet who are entitled to enter paradise various AQWAL and AHADITH are quoted in praise of each.
18	6	35	C.	G., L.F.	It comprises only of the complete index indicating the chapter the book consists of... The text itself is missing.
—	111	—	C.	Dm.	Contains JUNUNIYA, Qat'aât, Rubai, Gazals, mathnawi etc. by various noted poets, TAMBAKU NAMA, ASP NAMA, CHISTAN etc. bears a seal of BADI 'AL DIN see folio 102.
—	102	—	C.	G., L.F.	Contains names of 14 MĀ'SUMEEN, names of SURA of Quran versified, various couplets Qata's by various poets, Nā'at, Salam dates for URS of various saints etc.

1	2	3	4	5	6	7	8
410	333	Hashiya-i-Fawā'id Diyāiya	Shah Wajih al din Alawi		P	Nsk. A.	13 x 19
410a	333/1	—	—		P	Nst. P.	13 x 19
410b	333/2	Du'a-i-Suryani	'Abdullah b. 'Abbas		P	Nsk. A.	13 x 19
410c	333/3	—	—		P	—	13 x 19
410d	333/4	—	—		P	Nst. P.	13 x 19
411	334	Jununiya	Muhammad Wafa		P	Nst. P.	13 x 23
411a	293	Risala-i-Wuṣul Al Haq	—		P	Nst. P.	13 x 23

9	10	11	12	13	14
17	173	20	C.	G. 982 A.H.	Copied by MUSTAFA b. 'ABD AL QĀ'IM b MOHAMMED SHARIF on Friday the 9th Dhil HaJJ in the year 1084 A.H on the basis of a manuscript that was copied in 982 A.H. i.e. during the life of the author himself.
6	175- 222	20	C,	G.	It is copied at QAZWIN in Iran, at the behest of a leading person whose identity is not disclosed and delas with NAMAZ and the MASĀIL connected with it. It consists of a Muqaddama, three FUṢUL and a Khatima. It is followed by the commentery of a certain Ayat of Quran, spread over 4 folios in which excerpts from JAME' AL JAWĀME', Mula Hasan Kashi, Imam Hasan Askari are given.
6	227- 234	20	C.	G.	The divine book called ZABUR revealed to prophet DAWOOD, contained a DU'A, known for its effectiveness, which was Arabicised by HADRAT 'ABDULLAH. In the margin its versified Persian translation by some one, is also given.
10	236- 244	20	C.	G. 685 A.H.	Composed in 685 AH, it is versification on the art of interpreting the throbbing of various limbs of the body.
10	249- 270	20	C.	G.	It is a DU'A taught by the angel Gabrael to prophet Muhammad, copied from HILYAT AL MUTTAQIN. It is followed by Qasida-1-BURDA. which is incomplete, but its Persian meanings are inserted between the lines.
15	8	27	C.	G.	As the instance of some friends, the author, translated a few Hindi axioms and expounded their mystical significance.
14	11	27	C.	Bdm, L.F.	The author enumerates six pre-requisite in detail for a SALIK, based on SHARI'AT for union with God. At the end he quotes SADR AL DIN YĀ'QUB on the authority of HADRAT NAṢIR AL DIN CHIRAG-I-DELHI.

1	2	3	4	5	6	7	8
411 b	334/2	—	—		P	Nst. U.	13 x 23
411 c	334/3	Arba'in-i-Hadith	—		P	Nsk. A.	13 x 23
411 d	334/4	—	Ismā'il		P	Nst. U.	13 x 23
412	335	Chahel Hadith	Bahā' Al Din b. Yusuf Malek Dinar Maghrebi		P	Nst. P.	10 x 15.5
412 a	335/1	Chahel Hadith	—		P	Nst. P.	10 x 15.5
412 b	335/2	Asas Al Muṣalli	—		P	Nst. P.	10 x 15.5

9	10	11	12	13	14
14	11a-54	27	C.	G. 1139 A.H.	The author has versified a MATHNAWI. He has versified the essence of various Ayat of Quran in Urdu. It was composed in the 1139 AH during the reign of Muḥammad Shah.
15	52-61	27	C.	G.	It is a collection of forty HADITH, as encouraged by the prophet.
14	62-77	27	C.	G.	An Urdu mathnawi by one Ismā'il.
13	19	8	C.	G.	The author has collected forty AHADITH, each followed by a brief anecdote in consonance with its object. Folios 20 to 21 contain FADĀ'IL-E-YAWM-i-ĀSHURA in Persian. On folio 22 various important dates from prophet's life are derived on the numerical strength from his name AHMED.
13	22-33	13	C.	G.	It is a collection of forty HADITH.
11	33-51	7	C.	G.	It deals with all the FIQAHI MASĀ'IL connected with NAMAZ and its ARKĀN. It consists of eight FUṢUL and is copied by SA'ID AL DJN b. Saiyed DIYĀ' AL DIN RIDWĪ AL HUSAYNĪ.

INDEX

<i>Titles</i>	<i>Serial Page</i>		<i>Titles</i>	<i>Serial Page</i>	
	<i>No.</i>	<i>No.</i>		<i>No.</i>	<i>No.</i>
Arba'in-i-Hadith	411c/33 $\frac{4}{3}$	32	Jununiya	411/334	30
Arba'in-i-Nuwāwi	312/235	4	Al Kafi Fi Ilmay al 'Arud		
Asās al Muṣalli	412b/33 $\frac{5}{2}$	32	wal Qawāfi	356/279	16
Asās al 'Ulum	330/253	8	Khazrajiya & Habibiya	357/280	16
Asra al Allah (Jawāhar) (?)	340/263	12	Khulāṣat al Siyar	375/298	20
Awrad-o-Ad'iya	385/308	22	Khulāṣat al Wajin	}	366/289 18
Bustan	347/270	14			368/291 18
Bustan-i-Khayāl	351/274	14	Khuṭbāt-e-Jumu'a	379/302	22
Chahel Hadith	412/335	32	Lubāb al akhbār	310/233	4
Chahel Hadith	412a/33 $\frac{5}{7}$	33	MaJmu'al Qawā'id	308b/231	4
Dalil al Hayrān			MaJmu' -l- Nu'ut	350/273	14
La mawāṭin al amn	344/267	12	Malfuz-i-Kabiri or	370/293	18
Dalil al khayrat	381/304	22	Miṣbāḥ al 'Ālam		
Diwān-i-Hafiz	348/271	14	Manāqlb-i-'Ashara Mubashshra	406/329	28
Al DURAR	355/278	16	Manāqib-i-Muḥammad		
Du'a-i-Suryāni	410b/33 $\frac{3}{2}$	30	Ghauth of Gwalior	371/294	18
Eḥya al 'Ulum	332/255	10	AL Maqāmat al Zahbiya Fil		
Fālnāma-i-Abjad	391/314	24	Hummā	404/327	28
Fāteḥa	333/311	24	Mathnawi-i-Rumi vol III	331/254	10
Fawā'id-i-Ghariba	315/238	6	Mawlud	400/323	26
Hāshiya-i-Fawā'id-i-Diya'iya	410/333	30	Miṣbah al 'Ālam or		
Hāshiya-i-Sharh-i-WIQĀYĀ	317/240	6	Malfuz-i-Kabiri	370/293	18
Hayāt al Qulub Fi			Mukhtaṣar al Mawlud	}	399/322 26
Ziyarat al Māḥbub	407/330	28			401/324 28
Haziziya	358/281	16	Munsha'āt-i-Barhaman	396/319	26
Hlzb al Baḥr	386/309	24	Mushkilāt al Fiqh	324/247	8
Insha-i-Māḥmudi	395/318	26	Nurnama	352/275	14
Isāgoji'	327/250	8	Nur al mā'refat	346/269	14
Istikhrāj-i-Shāṭibiya	309/232	4	Panj ganj	364/287	18
Jame'al mu'jizāt	402/325	28	Qaṣida	343/266	12
Al Jame' al wāfi fi Ilmay al			Qawānin al Ṣarf	365/288	18
'Arud wal Qawāfi	353/276	14	Qur'an Sharif	}	301/224 2
Jawāhar-i-Khamsa	338/261	10			302/225
			Risāla Ashghāl-i-Shaṭṭar	337/260	10
			Risāla-i-Ayāt-i-Nāsikh-o-		
			Mansukh	303/226	2

